

## The Missionary Work of the Church

REV. WILLIAM J. FLYNN.

*Sermon delivered on Mission Sunday, November 25, in the Brooklyn  
(N. Y.) Cathedral by the Secretary General of  
the Marquette League.*

*"Going therefore, teach ye all nations: . . . And Behold  
I am with you all days even to the consummation of the  
world" (Matt. xxviii, 19. 20).*

HISTORY affords abundant and eloquent testimony of the Church's fidelity to the command of Christ as expressed in the words of my text. But personally I never quite so well understood just how faithful the Church has been to the injunction of the Master until three years ago it was my privilege to visit the Eternal City and especially the great Vatican Missionary Exposition, in the shadow of the dome of St. Peter, and there to see in chart and picture and statue of every description the labors and martyrdoms of the Church's bishops and priests in every age from the days of Christ and the Apostles down to our time in preaching the Gospel and extending the Kingdom of Christ on earth. My friends, this Church of ours is essentially a missionary organization. We can no more forget that fact than we can forget our very lives.

### THE EARLY CHURCH AND THE MISSIONS

From her earliest days and all through her long existence the Church has ever realized that her primary duty is to extend, by missionary endeavors, the propagation of the Faith. "As the Father hath sent me so also do I send you." These were the words of the Master to His disciples. When Christ, humiliated before the world, died upon the cross, His disciples who a short time ago declared their readiness to die for Him, fled in dismay. Worldly wisdom would have said that Christ the dreamer and the idealist was a failure and that His cause was lost. But with the dawn of a new day,

the first Pentecost, the spirit of God in tongues of fire descends upon these timid disciples. The words of the Saviour, "Go forth and teach," now grip their very souls, and, wonderful to behold, they are ready to brave the hostility of a world benighted by ignorance and sin. Peter—he who had fled in fear from the side of his friend and master in the Garden of Olives—stands undaunted before Parthians and Medes, Jews, Egyptians, Arabians and men from every nation under heaven. He preaches to them Christ crucified and in one day reaps the harvest of three thousand converts. Andrew, James, John and Thomas and the remainder of that little chosen group of Apostles, filled with the spirit of God, go forth to teach the nations. Saul, on the road to Damascus, is struck from his horse by the hand of God, and Saul the persecutor becomes Paul the Apostle to the Gentiles. The mockeries of the crowd, buffets and scourgings by his enemies, dangers of the sea, chains and prison cells, even death itself, hold no fears for this valiant standard bearer of Christ, for to him also has the Saviour said, "Go forth and teach all nations."

#### HEROIC MEN

Marvelous, indeed, is the unselfishness, the generosity, the superhuman strength of these early disciples of Christ. Their labors and suffering kindle our imagination. Their earnestness in preaching the Gospel and their readiness to die for Christ show clearly enough they understood that it is the design of God to lead men to eternal life by human agencies. These men were men of flesh and blood like ourselves, their homes were dear to them, their loved ones were the object of their solicitude and yet without a murmur they gave up all in order that they might "go forth and teach all nations."

How can we account for this seeming contradiction of nature? Human wisdom would say that these men had come under the power of an unusual personality, the Christ. It would predict the loss of interest in the cause of the Galilean with the passage of time. Human wisdom is not Divine wisdom. Man's life on earth soon passes away, but the designs of God in human affairs, like the great processes of nature, proceed to fulfilment down the course of the centuries. The labor of the Apostles soon came to an

end, but the inspiration of Christ remained a living voice and the spirit of God a moving force, and will continue thus even "to the consummation of the world."

What more stirring chapter—and from the human point of view what more perplexing record—than the story of the valiant men and women who have offered themselves on the altar of sacrifice, a living holocaust for God and fellow men. Human nature is everywhere the same. Worldly ambitions take hold of every human breast, men and women alike crave the joys of home and family, human nature seeks comfort and recoils from suffering. And yet in every age since the days of Christ, we find great numbers of men and women who renounced everything in order to carry the Gospel to the unbeliever.

#### WHENCE THEIR STRENGTH

We seek an explanation. Grace from heaven without doubt is necessary that human nature might rise to the heights of perfect self-abnegation. But has not the renunciation of the missionaries a basis in the natural order? These servants of God acquired a real and true sense of values. They understood that

The boast of heraldry, the pomp of power  
And all that beauty, all that wealth ere gave,  
Await alike the inevitable hour,  
The paths of glory lead but to the grave.

They had reflected on the words of the Saviour, "What doth it profit a man if he gain the whole world and suffer the loss of his immortal soul?" They had learned that Christ is "the way, the truth and the life." From experience they had discovered that the yoke of the Master is sweet and His burden light. And because they derived such sweetness and such peace from the faith which had been given to them as a pure gift by God, they were ready to sacrifice themselves in order to bring to others the true sense of values and the blessings of the Gospel of Jesus Christ.

#### MISSIONARIES OF EUROPE

Gregory, the Roman Pontiff, gazes upon the fair forms of a group of youthful slaves standing ready for sale in the

market-place. His heart is touched. Before him he sees creatures of God destined by Him to be His sons and heirs of Heaven, but through the perversity of men, steeped in the darkness and immorality of paganism. "*Non Angli, sed angeli*," he said, "Not Angles [the pagan tribe] but angels," so struck was he by the fair form of these young men. Gregory is sad at heart but his resolve is made. He will carry the Gospel of Christ to these poor unfortunate souls. God willed it otherwise. Gregory was called to reign on the pontifical throne, but never forgot those unfortunate ones who had not shared in the blessings of Christianity. He had no peace until he sent Augustine and a band of monks to preach Christ crucified in the land we now know as England. Boniface, contemplating the darkness that ruled over the interior of Europe, sets out like the Apostle Paul into lands unknown. Braving all the dangers that beset his path, this noble missionary brings a pagan people to the feet of the Saviour. Patrick goes to Ireland and so effectively does he teach the Gospel to a grateful people that their faith has endured for centuries, a marvel to an admiring world.

#### THE FIELD AFAR

Thus we turn the pages of history, and down through the centuries we perceive that the Church was always mindful that her primary mission is to go forth and teaching all nations to bring them into the fold of the Good Shepherd. Her sons and daughters under her guidance carry the banners of Christ into all parts of the world.

Francis Xavier, burning with missionary zeal, goes to far-off lands. In distant Japan he implants the Faith in the hearts of the pagans so firmly that three hundred years after his death there was found a Christian community that had kept the Faith alive through all these years, although it had not the continued ministrations of a priest.

#### AMERICA

Since our time is limited let us pass over the centuries and come to our own beloved country. No brighter pages are found in the history of the missions than those on which are recorded the labors, the sufferings and the death of the American missionaries. Read how the saintly Isaac Jogues sets out in search for souls. He preaches to savage tribes.

He realizes the dangers before him, and yet this champion of Christ has no fear. His lot is one of most cruel suffering. Torments of various kinds are inflicted upon him. The fingers of his hands are bitten off by his persecutors, and finally he dies a martyr for Christ. He obeyed the call of the Master to go forth and preach the Gospel, and the seeds which he planted have already borne much fruit. "The blood of martyrs is, indeed, the seed of the Faith." Today, along with Brebœuf, Lalemant and the others that made up that little group, he is numbered among the blessed, and proclaimed the first of American martyrs for the Faith. Witness that great Apostle of the Indians of the Northwest, Peter John De Smet, in his meteoric drive across the prairies and mountains to the great Western Ocean, leaving behind him converts by the thousand in every Northwestern tribe. In a comparatively short lifetime he not only succeeded in bringing the Indians of the Northwest to the feet of the Master, but was also instrumental in securing hundreds of recruits from Belgium and Holland to carry on the work. Personally he collected in his beloved Belgium, and in Holland, over \$200,000, for the support of his poor Indian Missions. The labors of Joseph Mary Cataldo surely must be of particular interest to all of us. Only last spring, as the winter's snows were melting on our Western slopes, he gave back his great soul to God. When he was a young man, ready for ordination in the Society of Jesus, back in his home in sunny Italy, he was in such poor health that he was told by his physician that he had not long to live. With the courage worthy of a robust constitution he set out for America, was ordained a priest in Boston, and by slow stages moved on to what he believed would be his future home, California. He was soon assigned by his Superiors to an Indian Mission. He did not die as the doctors predicted, but for sixty long years he ministered to the Flathead, the Blackfeet, the Crow, the Nez Perce, and in fact to every Northwestern tribe. Today his name is held in benediction throughout the whole Northwest. At the time of his death he had merited the title, "Patriarch of all our Indian Missions."

#### THE TRIALS OF THE MISSIONARIES

We could go on indefinitely, reciting the labors, the trials and triumphs of those who have labored and died in

the missionary Vineyard. Our knowledge on this subject, however, despite the researches of historians, will always remain incomplete. For, written only in the memory of God, are the disappointments, the anxieties and the heart-aches, to say nothing of the physical pain endured by these servants of the Lord. Surrounded by the comforts of life we find it difficult to project ourselves in thought or imagination into the vast stretches of the prairies, or into the wild fastnesses of the mountains. These men suffered hunger and thirst. They were surrounded oftentimes by wild beasts and attacked by hostile Indians. Their bodies were racked by pain, although they had neither doctors nor nurses to administer to them. A moment's reflection brings home to us the sufferings of the missionaries, but these were not their greatest trials. To me they seem to pale almost to insignificance when we think of the awful sense of loneliness these men must have experienced and, what is worse, the thought that many of their fellow Catholics blessed with God's choicest gifts would not lend a helping hand because they had no interest in them nor in their poor pagan peoples.

These missionaries did their work well. They have not only brought the Faith to the Indians, they have produced saints from among them. As one travels today over the Western parts of our country, he hears many touching accounts of the ardent faith of the Indians. Only last summer a Jesuit missionary in South Dakota told me that he was awakened at midnight by an old Indian who begged him to come to his dying mother. The missionary told me he said to the old Indian, "Your mother? How old are you?" The Indian responded, "I'm eighty." The missionary remarked, "Father, you can well imagine the age of the mother." He said, "I dressed quickly and hurried off into the night with the old Indian, until we came to a little Indian hut by the roadside, and entering in I found the old Sioux Indian mother lying on her rude bed of straw. She was telling her beads. So faithful had she been in their recitation that the original bead was worn off and replaced here and there by bits of wood. She informed me that the Rosary was given to her by an old missionary to the Indians who chanced by that way fifty years before. He told her to say it every day of her life for the grace of a happy death. Here was the answer to her prayer—the Jesuit mis-

sionary at midnight and the Sacraments of the Church to console her and strengthen her on her last long journey!"

In this connection let me remind you that the first native of North America to be canonized will most probably be the Indian maiden, Catherine Tekakwitha, popularly known as the "Lily of the Mohawks."

### PRESENT-DAY OUTLOOK

To those who have at heart the interests of the Church, it is gratifying to read of the progress that has been made in the missionary field. But we must not forget that the Propagation of the Faith is slow and uphill work. Our gratification is not so intense when we recall that today throughout the entire world there are a billion souls who know not the Faith of Christ. Of the 12,000,000 negroes in the country only 250,000 are Catholics; of the 350,000 Indians in the country two-thirds are outside of the fold, and 100,000 still practice all the abominations of paganism.

It is heartening to witness at the present day the spirit of love and sacrifice that has taken hold of American Catholics. Every day we read of young men and women who have renounced all worldly ambition, and bidding farewell to parents and home, set sail for distant lands. They are the apostles of the twentieth century. They are inspired by the same love and filled with the same spirit that moved a Peter, a Paul, an Augustine, a Patrick, a Francis Xavier, a Marquette, a De Smet. They are the standard-bearers of Christ. They are fulfilling His command, "Going, therefore, teach all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost."

### MONEY NEEDED

When we contemplate the heroic sacrifices of these men and women are we not perhaps a little ashamed that we have not done more ourselves? Let me remind you that last year, while Catholics contributed only \$5,000,000 to the missions, Protestant denominations gave the generous sum of \$70,000,000. In one State alone, the State of Arizona, they spent \$200,000, while Catholics throughout the country contributed only that amount in the Lenten collections for the Indian and Negro missions.

However, I have not come here to complain. If I were inclined to find fault this would be neither the time nor the place. Last year your own diocese of Brooklyn led all the other dioceses, not only of the country, but of the world, in its contributions to the general fund of the Propagation of the Faith for foreign missions. The children of your Brooklyn schools alone gave \$40,000 to the Propagation of the Faith and the Society for the Holy Childhood. As for the generosity and zeal of your great Bishop, the kindly interest of Monsignor Leonard, the goodness of the pastors of Brooklyn and their faithful people, towards our needy Home Missions, I personally can testify, and this I sincerely, willingly and gratefully do. The needs of the mission are most pressing. What we give to the missionaries and to those for whom they are laboring we give unto Christ Himself. Today I wish to congratulate your Bishop, Monsignor Leonard, and his able associates, the pastors of Brooklyn and their generous people for all that they have done for our Home and Foreign Missions. I hope and pray that God will bless you, that He will restore to complete health the able and kindly director of the Propagation of the Faith, Monsignor Leonard, so that he may continue the great work of the missions that he has carried only so successfully for the past ten years.

#### PRAYERS NEEDED

Regardless of what we can do in a monetary way, we can all contribute to the success of the missions by prayer and spiritual sacrifices. Our Blessed Saviour said to the Apostles, "Pray therefore the Lord of the harvest that He send forth laborers into the harvest." Let us, then, be mindful in our prayers of all those who are outside the fold. Let us not forget to pray for those who, with the Good Shepherd, are seeking the sheep who are lost. Pray Almighty God to touch with fire the tongues of all those who preach His Gospel, so that their words may burn into the very hearts and souls of those who chance to hear them.

Oh God, look down with mercy upon all those whose minds are darkened by the errors of unbelief. Open the floodgates of grace and illuminate their minds so that they may learn how sweet it is to be a disciple and a friend of Jesus Christ. Move their hearts so that they may accept



Him as their teacher and guide. And, Heavenly Father, we beg Thee, be ever with those who are giving their lives to the missions. Be Thou a support to them at all times, but especially in moments of discouragement. Be Thou a comfort to them when suffering and sorrow overtake them. Give them courage to go on and on, never faltering in their love and devotion. Finally, when their labors are at an end, crown them, we beseech Thee, with the laurels of victory. And to us who share with them our blessings, grant we beseech Thee, a continuation of Thy graces, so that we may one day partake with them the joys of Eternal Life. Amen.

## The Manliness of Christ

L. G.

*Reprinted from the "Catholic Bulletin."*

SO much stress is laid on Our Lord's meekness and humility that some fail to see another salient quality of His, and one equally characteristic of Him—His manliness in word and act. That manliness is not incompatible with meekness, but is rather the outcome of a rightminded meekness. Meekness is not weakness; it is a preference for peace when honor and justice are not endangered.

### FEARLESS IN HIS DOCTRINE

Our Lord was absolutely fearless when teaching His doctrine, new and unacceptable though it was to the Jews; the more reluctant they were to accept it, the more He emphasized it. When preparing them for the doctrine of the Blessed Eucharist and seeing their disbelief that His "Flesh was meat indeed" and His "Blood was drink indeed," He not merely did not whittle down His statement but He repeated it six times. "He that eateth Me, the same shall live by Me." He drew no false, alluring picture of His new religion, held out no glittering prospects, concealed no drawbacks. He won no followers who were not perfectly aware of His hard sayings: "Think you that I am come to give peace on the earth. I tell you no, but separation (Lk.

xii, 51). Everyone of you that doth not renounce all that he possesseth cannot be My disciple (Lk. xiv, 33). It is easier for a camel to pass through the eye of a needle than for a rich man to enter Heaven (Lk. xviii, 25); I came not to bring peace but the sword (Lk. xiv, 26); Whosoever shall seek to save his life shall lose it (Lk. xvii, 33); You shall be hated by all men for My name's sake" (Lk. xxi, 17). It needed superb courage to come to found a religion and hold out as its prospects abject poverty, contempt, hatred, separation, persecution, torture and even death! On these things He founded it and "it shall last till the end of time."

He inculcated courage and manliness on all occasions: "Be not afraid of them that kill the body and after that have no more that they can do." The phrase oftenest on His lips was, "Fear not!" and to His disciples: "Fear not, little flock!"

#### FEARLESS IN HIS ACTIONS

He bore Himself with fearless rectitude towards His bitter, implacable enemies, the Pharisees. He loathed them for their hypocrisy and feared not to show His loathing. His was no cloaked hatred though they were all powerful. To their faces He called them "brood of vipers," "hypocrites," "serpents," "whited sepulchres full of all filthiness." In the hearing of all the people He denounced them, warning His audience to "beware of the Scribes who devour the houses of widows, feigning long prayer." See His manly attitude in the court of the spineless Pilate, the sneering Annas, the sensual Herod. One conciliatory word, one obliging miracle and He was free, but no good would accrue from such a procedure, so *Jesus tacebat*. From Him countless martyrs got the courage to despise the threats of judges and face death rather than swerve from religious principle.

He met trickery with honest dealing. The Pharisees set trap after trap for Him, as in the case of the tribute money and the marriage laws, but His transparent honesty confounded them, sending them away cowed.

#### CHRIST'S TRUTHFULNESS

He prized truth as one of the greatest of virtues, teaching His disciples to "stand having their loins girt about

with truth." Though full of wisdom and tact, He never let these virtues push truth even slightly aside. He was never carried off on a wave of surface enthusiasm; He never let Himself be swayed by an occasion to deviate even by a hair's breadth from His doctrine even if by so doing he could win all the world. Half-truths, innuendoes, false suggestions, shady dealings, compromise, guile of any kind—all these were anathema to the manly, truth-loving Saviour. His words and acts were always perfectly on the square. How do I stand as regards truth?

He loved straightness, hence He loved St. Peter who, though rough and weak, was as straight as a needle and bluntly sincere in his love of the Master. He denied Christ, but Christ saw the exquisite honesty and loyalty of the man and loved him for it. Similarly, too, Nathaniel. Notice the love with which the Saviour points him out as "an Israelite in whom there is no guile." And I?

His manliness showed itself in His protection of the weak. When the Pharisees brought Him the sinful woman for condemnation, He turned the tables on them by saying "Let him that is without sin amongst you cast the first stone." They slunk off shamed and humiliated, leaving the poor woman to receive Christ's pardon. He saved the bridal couple of Cana from humiliation by turning pots of water into wine. The poor widowed mother at Naim he consoled by restoring her dead son to life. He wept with Martha and Mary, and called forth their brother Lazarus from the grave. The poor old cripple, who for thirty-eight years had been jostled aside at the Probatica Pool by some stronger one was told to "arise and walk." Wherever there was sorrow or sickness or misery or death there too was Christ, comforting, healing, forgiving. It was and is so easy to touch the tender heart of the Saviour! Only be honest; only be sincere; only do your little best; only repent of your sins; only love Him with your whole heart and trust Him in all, for all, in spite of all, and—He is your fast Friend of all eternity.

# No Prohibition

MOST REV. FRANCIS REDWOOD, S.M.

*Pastoral Letter of the Archbishop of Wellington on the Prohibition movement in New Zealand, and reprinted from the New Zealand "Tablet."*

ARCHBISHOP'S HOUSE,  
Wellington, October 19th, 1928.

REV. DEAR FATHER:—

As Metropolitan of this ecclesiastical Province I deem it my duty to again give the Catholic body of New Zealand right guidance on the matter of Prohibition—National Prohibition—with which it is threatened. I hope such a calamity will never befall it.

## PROHIBITION UNTENABLE

The position of Prohibition advocates is altogether untenable. If they argue that alcoholic drink is an evil in itself, they are modern Manichæans and run counter to Scripture and the emphatic teaching and example of Christ, who took wine Himself, worked His first miracle to create wine at the marriage feast of Cana, and instituted the Holy Sacrifice of the Mass in which wine is part of the essential matter.

If they argue that alcoholic drink is not an evil in itself, then regulation of its traffic is surely the moral course to adopt.

But if Prohibition is urged on account of the misuse which some make of alcoholic drink, then, to be morally consistent, the same people should demand the suppression of many other things, for instance, printing, theaters, dancing and numerous other uses; but this is against reason and common sense.

## REFORM IS NEEDED—NOT PROHIBITION

Reform, wise and moderate and patient in the light of experience, education, and true morality, is in the interests of the great body of the public, and especially of moderate

men who constitute the majority of the people. To brand New Zealanders, who are generally a sober community, as a drink-sodden people, demanding drastic legislation, is a vile and monstrous calumny. The whole scheme of National Prohibition is a great step backward; it would be an odious and inquisitorial tyranny, foreign to the basic principle and spirit of British Law. As the Archbishops aptly stated in their important pronouncement, "We view with misgiving and alarm the crude proposals of those Prohibitionists who demand drastic legislation which would be an unwarrantable infringement on the reasonable liberty of the mass of the people; which would most probably be inefficacious for the purpose in view, and which, in the end, would produce more evil than it would remove."

#### FATAL TO LIBERTY

Prohibition is indeed fatal to Liberty, because it involves a serious outrage against the natural rights of individuals and contemptuously disregards the claims of dissenting minorities. It is also fatal to temperance, though not a few sophistically confound temperance with Prohibition. Temperance is a growth, like all moral laws, in the individual and the community. Prohibition proposes to establish temperance according to the Criminal Code. Temperance is positive and appeals to man's sense of self-control, to his reason and conscience. Prohibition is negative and appeals to the sense of fear, to pains and penalties, and utterly ignores man's habits and education. Temperance is the development of man's righteousness and self-control. Prohibition is the reduction of man to a position of compulsory, national, total abstinence by the Criminal Law; Temperance is the heritage and blessing of a free people. Prohibition is the yoke which a country constructs for itself when it confesses its inability to self-control, and from which it will take long years to free itself: Temperance is the badge of self-respect and orderliness.

#### PROHIBITION DOES NOT PROHIBIT

There are many other cogent reasons why enlightened New Zealanders should reject Prohibition. From the purely temporal standpoint of efficiency, Prohibition does not pro-

hibit—as the example of America outstandingly proves—and never will prohibit so long as men exercise their birth-right in a matter that God has left them free. From the ethical point of view temperance, or self-control and moderation in the use of things, is a moral virtue, and as such postulates free choice in the exercise of it. From a spiritual viewpoint, and especially as Catholics and Christians, we must aim at the attainment of eternal life by the practice of Christian virtues. But total abstinence from alcoholic drink is not a Christian virtue, else the follower of Mohammed would excel therein. Much less is total abstinence, as forced upon the people by the state, a moral virtue. The state has no jurisdiction in the spiritual sphere. If Cæsar could lay down the law for us in this particular matter of drink, why not in other matters as well? Remember that humility is infinitely dearer to God than total abstinence, and that total abstinence is nothing in God's sight, if its motive is not supernatural. One could be as "dry" as the most fanatical Mussulman and as proud as Lucifer.

#### THE SYMBOL FOR HYPOCRISY AND DECEPTION

All the secret encouragement to sly drinking, the utter lack of control, the absence of all authority, the vile decoctions served, are sure to generate a low moral atmosphere of great mischief. And such places of sly drinking greatly appeal to the young. Once let a young man become contaminated by the moral tone of the "sly grogs," he will be damaged morally, if not utterly ruined. Prohibition will undoubtedly generate lawlessness. Its extreme character, its far-reaching measures, its enormous penalties, stamp it as a grinding despotism—the fruitful parent of disorder.

It utterly disregards and tramples under foot the undoubted rights of minorities, whom it grossly insults by the way it flaunts their wishes and destroys their privileges. The minority under it would obey, or suffer outrageous penalties. Wherever it prevails it is monstrous in every way and grossly insulting to the intelligence of the large minority. If it is carried in New Zealand, we may expect that shortly the land will be filled with dens, all of which will be schools of hypocrisy, evasion, lawlessness, and deception. One extreme begets another. Prohibition would plunge us into a course of folly bringing turmoil into the

politics of the country, perjury and evasion into the courts, and deception into the people. Let it not be argued that "sly grog" would become an impossibility when throughout the whole of the Dominion there would be no liquor to be procured. And what could prevent the manufacture of sly grog in the country and its introduction by a widespread system of smuggling? But in any case this plea is no excuse for its inherent and rampant tyranny.

### DESTRUCTIVE OF MORALITY

In a publication regarded as authoritative by the No-License Party these words occur: "I recollect on one occasion, in conversation, one of the brewers said to a Prohibitionist, 'I hate the drunkard as much as you.' The Prohibitionist replied: 'That remark defines the difference between us. You hate the drunkard, I hate the drunkard-maker.'" It is this very extenuation in teaching which is sure to add to the list of the drunken. Nay, it destroys all morality. This teaching would render morality impossible. Anarchy and lawlessness would be rampant. "I hate the drunkard-maker." In terms of logic, he hates the hotel-keeper who sells wine, the bar-man who serves it, the commercial traveler who represents wholesale houses which stock wine.

### A STEP FURTHER

He would hate the wine-grower, the laborer in the vineyard, and the carter who carries the wine, and so on. In large drapery establishments certain persons practise shop-lifting. Prohibitionist teaching would exonerate them and blame the drapers. "I hate not the thief, but the thief-maker." Such a doctrine would abolish the Ten Commandments. To shift the responsibility from the man who drinks to excess to other persons is to encourage sympathy with the drunken, and still more is this wrought by absolutely stopping the supply, not only to the few lawless, but to the whole community. This remedy is fatal to morals. It is fatal to set up a compulsory and ascetic total abstinence society for the people and to enforce its rules by a drastic criminal code. A true educational development undoubtedly means that the whole of man's attributes are to be brought into true harmony. Here lies the worth of the

individual and the true greatness of the state. A mere negation such as Prohibition would never accomplish this in fact, a greater violation of its principles can hardly be conceived.

#### THE WORK OF FANATICS

This National Prohibition craze is mainly the work of a handful of fanatics, while some honest people, even some Catholics, owing to what they have suffered from drunken fathers and mothers, husbands or wives, relatives or friends, put sentiment before reason and yield to the temptation of resorting to a remedy worse than the disease. But let Catholics and all good Christians be timely warned. We know that there are in the ranks of Prohibitionists, though not, perhaps, among the present leaders in this country, bitter enemies of the Catholic Church and of the Mass. There is a real danger that these people would later on try here, as they have done in at least one important State of America, to render the Holy Sacrifice of the Mass impossible.

But I shall be told we run no such danger in New Zealand, as we have had the assurance of the leaders of the No-License League, together with the Government, that satisfactory regulations will be made to allow wine to be procured for Sacramental purposes. I am not at all convinced that these regulations will be satisfactory. First of all, what are they? Nobody has seen them, and they are to be made, I understand, only in the event of National Prohibition being carried. Is it reasonable to ask Catholics to vote for National Prohibition on the strength of regulations not yet made, and about which we know nothing—whether they will be satisfactory or otherwise?

#### DANGER AHEAD

But even though the present Prohibition leaders and the present Government may be perfectly sincere in their avowed purpose to make regulations that will be entirely satisfactory, what guarantee have we that in a few years, once National Prohibition is the law of the land, other Prohibition leaders and another Government—on the ground, say, that the exemptions are being abused—may not insert an amendment in the Act doing away with all exemptions, even for the Mass, or recasting the regulations in such



fashion as to practically prevent the celebration of the Holy Sacrifice? We have had too much experience of "rush" legislation on the part of our Parliament not to fear similar "rush" legislation in regard to Sacramental wine, especially, I repeat, as the No-License movement numbers amongst its most prominent advocates, men who publicly denounce the Mass as an "un-Christian superstition," and make no secret of their determination, if they had the power, to prevent its celebration in New Zealand.

I consider, therefore, that I would be failing in my duty did I not warn our people of the dangerous possibilities that are before them. Is the great Catholic Church, in this pretended free land, to depend for the exercise of a natural and divine right on any fallible and fallacious Government or set of politicians? Such a thing is an insult, an outrage and an indignity. It implies a prying and inquisitorial interference with every altar and every priest in the Dominion. I call, therefore, on all Catholics in the Dominion to vote dead against National Prohibition, as they value common sense, liberty, and the sacred claims of their Holy Faith.

Let them band with the best men in the Dominion, the majority of good and moderate men to stamp out this noxious thing, National Prohibition forever. Let such inquisitorial and grinding tyranny never curse this free land. The Catholic who votes for National Prohibition in the present condition of this Dominion—whatever other exceptional case might be conceived in other countries to make Prohibition tolerable—is true neither to his common sense nor his love of freedom, nor his loyalty to his holy religion. Let him cast his vote patriotically and religiously against it, in this and every other election. Let him not become the slave of a false system inspired by narrow-mindedness and fanaticism.

I remain, Rev. Dear Father,

Yours sincerely in Christ.

✠ FRANCIS REDWOOD, S.M.,

Archbishop of Wellington and Metropolitan.

## The Control of Drink

*A Pronouncement by the Most Reverend Archbishops of Australia and New Zealand. Reprinted from the New Zealand "Tablet."*

**WE** deem it our duty to cooperate with every wisely directed effort to stem the evil of drink in Australasia and to promote temperance among our people. We have no sympathy with those who oppose well-considered restrictive legislation, or the strict and impartial administration of the laws which regulate the sale of drink.

But needless to say we have just as little sympathy with those—and they are very active just now—who do not distinguish between the use and the abuse of alcoholic drink; who seem to regard drink as something essentially evil; who in spite of the comparative sobriety of the people of Australia and New Zealand convey to the world by their reckless statements that Australia and New Zealand are drink-sodden lands and that their people, especially the soldiers who have risked their lives, are dishonored and degraded by intemperance. No lasting improvement can be based on false principles and no good can come by false charges and intemperate language.

We frankly admit that drink has done, and is doing, much evil in Australasia. We are so much alive to the necessity of legal control of the drink traffic that we would regard with sympathy any sane proposal to buy out existing liquor interests and to vest them in some public authority.

But we view with misgiving and alarm the crude proposals of the Prohibitionists who demand drastic legislation which would be unfair to those engaged in the drink traffic; which would be an unwarrantable infringement on the reasonable liberty of the mass of the people; which would most probably be inefficacious and in the end might produce more evil than it would remove.

✠ *His Excellency the Apostolic Delegate.*

✠ *Michael, Archbishop of Sydney.*

✠ *Francis, Archbishop of Wellington.*

✠ *Daniel, Archbishop of Melbourne.*

✠ *James, Archbishop of Brisbane.*

✠ *Patrick, Archbishop of Hobart.*

✠ *Robert, Archbishop of Adelaide.*

# Obedience An Effect of Faith

HIS HOLINESS, POPE PIUS XI.

*Discourse to the public-school teachers of France on pilgrimage to Rome under the guidance of Rev. Zaccaria da Carcassone, O.M. Cap. Reprinted from the Boston "Pilot."*

WE noticed you this morning, present at the Holy Sacrifice, [said Pope Pius on this occasion] the Mass which was offered for you and in union with all your intentions. We on our part know that you prayed for Us and for all Our intentions.

During the Mass it was Our pleasure to wear the beautiful and precious vestments which you have offered to Us. We wished to wear them for the first time in your presence, and later We shall wear them on the occasion of the celebration of that Holy Mass which We shall offer up on our sacerdotal Golden Jubilee.

To all of you present, and all others who have cooperated in this generous, magnificent gift, We express Our thanks and desire to bestow on all of you the Apostolic Blessing.

The mission of teaching, and especially in a country like France and in this present era, is a most important one. You, teachers, have brought to your vocation all the profundity and delicacy of the Christian spirit.

We charge you to carry back to France with you Our blessing for all those who desire it, and even for those who do not desire it. The latter, also, are our own, as said one of Our Predecessors, when he passed, as a prisoner, through France. To a young man who seemed not to desire his blessing, since he alone did not kneel down to receive it, the Holy Father said: "My son, receive Our blessing, because the blessing of an old man cannot harm you."

We know well—and it is not difficult to say so in such an intimate assembly—that there are some in France—and We know, too, that, by God's grace, the number is ever diminishing—who, although they do not have this feeling at heart, act as though they did not wish the Pope's blessing. They have been disobedient, and therefore one can but doubt of the sincerity and integrity of their faith.

### AN EFFECT OF FAITH

Catholic obedience is a consequence, an effect of faith. If the faith does not illumine and determine obedience, then disobedience, obstinacy in disobedience make one doubt whether the faith is really in those souls in all its clearness, fulness and efficacy.

Not without reason does one fear that these poor souls are bordering on heresy. That which necessarily derives from faith, enters in a certain sense into the dominion of that faith, and where that which derives directly from faith is lacking, there it is precisely that one approaches the borders of heresy.

We hope that you pilgrims will carry Our blessing even to all those who have the appearance of not desiring it; that you will carry it as an expression of the prayer of desire, the desire of the Holy Father who sends, even to them, his blessing, and also as an expression of prayer that the Pope each day makes for them to the end that, with docile and faithful hearts, as so many other good sons, especially as those who are this moment gathered about Us, they may receive filially the benediction of their common Father.